PROCEEDINGS

OF THE

FIFTIETH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH

HEBRON CHURCH, PICKENS COUNTY, ALA.,

September 26th, 27th and 28, 1885.

Elder S. HILDRETH, Moderator.
Elder H. B. CHAPPELLE, Clerk.

The next session will be held with Unity Church, Pickens County, Ala., commencing on Saturday before the 4th Sabbath in September, 1886.

CARROLLTON:

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1885.

PROCEEDINGS.

The Fiftieth Annual Session of the UNION BAPTIST ASSOCIATION was held with the Hebron Baptist Church, Pickens county, Ala., commencing Saturday, September 26th, 1885. At 10 o'clock A. M. the Moderator, Elder S. Hildreth, read the 34th Psalm, and the session was opened with prayer.

Brethren W. G. Robertson and J. H. Stinson were requested to read the letters from the churches, and the names of delegates were enrolled, as follows:

FIRST DISTRICT.

Bethlehem—Eld. D O Baird,* F E Vinzant, E J Daffin. Liberty—J J Lee,* J W Harris,* S P Sloan.* Mt. Pleasant—W J Beaty, W B Hicks, H Strickland. Fellowship—Not represented. Corinth—Not represented. Flat Woods—J M Parker,* J Jordan, J Ellege. Spring Hill, Lamar Co.—Not represented. Pleasant Grove—O F McAdams,* T N Richardson,* A P Bobbit. Kennedy's—Wm. McCollough, S W Vice, E L Byrd.

SECOND DISTRICT.

McBee Creek—Not represented. Arbor Spring—J H Stokes, A C Richardson, C M Geer. Mineral Spring—Elder G. M. Lyles, J T McShan, J W Cox,* Oak Ridge—J M Copeland, H L Williams, N N Davis,* Spring Hill, Pickens—Eld. J. P. Lee,* J H Stinson, T P Harper. Hebron—J. P. Gates, John Shepherd, S Oglesby. Big Creek—Elder H. B. Chappelle, B Pearson, W O Kelsey. Cross Roads—J H Taylor, W D Allen,* H Harrell.

THIRD DISTRICT.

Pickensville—Elder J H Curry, Elder S Hildreth, D S Curry. Carrollton—Wm. G Robertson, M L Stansel, L M Stone. Ebenezer—Z U Taylor, E H Noland,* C W Free.* Antioch—J Gazaway, A Shepherd, Wm. Bridges. Temple Hill—Not represented. Unity—E Easterling,* W R Davis,* J E Corder.* Enon—C Richey, J W Atteberry, H B Chappelle, Jr. Mt. Zion—James Noland,* L P Baker, Thos. Craft. Prairie—W. S. Parks, W J Porter, R D Leavell.

FOURTH DISTRICT.

Forest—Elder J G Thornton, Phillip Noland, I Teer.* Shiloh—Not represented. Chalcedony—Elder J H M Anders,* W C Lancaster,* A D Jones.* Beulah—S S Thornton, E H Lamb,* J T Smith.* Bethel—Elder J S Ray,* H S Thornton, Wm. Crockers, Sr. New Hope—J M Smith, J W Robertson, J P Barnett.* Zion—J H Pate, Jos. Pate, W G Berry.* Grant's Creek—Elder J C Foster, H C Maharry, R H Foster.*

The Association was organized by the re-election of Elder S. Hildreth, Moderator, and H. B. Chappelle, Clerk.

On motion, suspended Order of Business for Introductory Sermon. This sermon was preached by the appointee, Elder M. G. Lofton, from Rom. 6: 23.

1½ P. M.—The Association met pursuant to adjournment; prayer by Elder J. H. Curry.

On motion, an opportunity was given unassociated churches seeking membership in this body to present their petitionary letters, when a letter was received from the Baptist Church at Ken-

nedy's, and, on motion, was received and assigned to the 1st Dis.

Resumed Order of Business: Invited visiting brethren to seats. Elders M. M. Wood and M. G. Lofton were cordially received.

Report of committee on Bible and Colportage Work was received and adopted:

COLPORTAGE AND BIBLE WORK.

Bro. Jas. G. Thornton, our Evangelist, has done a good work within our bounds, distributing the word of God and good religious books. I am astonished at the destitution in this Association. Many families without a copy of the Bible in their houses and, as to denominational and other religious literature, there is a great dearth. There is a solemn responsibility resting upon us, as a denomination, in this matter. We must see to it that the people within our bounds are supplied with the word of God, and such other reading matter as will tend to their elevation to a higher plane of knowledge in divine things and a corresponding degree of zeal and desire for the promot on of Christ's Kingdom in the world. In making our contributions let us not forget this important branch of Christian work. W. G. ROBERTSON, Chm.

On motion, — — Thomas and J. H. Foster, Jr., of the Alabama Central Female College, were received and invited to seats.

On motion, received brother J. Norris as corresponding delegate from Columbus Association.

Report of committee on Education was read, and on motion, was amended and adopted:

REPORT ON EDUCATION.

Education is training. Properly considered, it includes the development of man, physically, intellectually and morally. To this end we believe denominational schools to be a necessity. A school that is non-sectarian is non-religious; and who would have his child trained without DECIDED religious influences?

Howard College has no superior in the land in discipline and high intellectual and religious training. The same can truly be said of the Judson at Marion and the Central at Tuscaloosa.

Let us look well to our footsteps. Let us not be deceived. Let us not prove recreant to our denominational schools, for in them is hope of our country and the hope of the church. M. G. LOFTON, Chm.

Appointed following committees:

On Religious Exercises—H Strickland, H C Makarry, A J Richardson, C Richey, with pastor and deacons of Hebron church.

On Correspondence—Phillip Noland, W J Beaty, J H Pate, W B Hicks.

Documents—J J Lee, J M Copeland, H S Thornton, John Ellege, Sr.

Nominations—J M Smith, J F Fason, H L Williams, A P Babbett.

Finance—J H Stinson, J W Cox, W O Kelsey, J A Estes.

Deceased Deacons—L M Stone, Jos. Pate, J M Parker, John Shepherd.

Publications—J W Atteberry, W McCullough, J M Copeland, S W Vice.

Aged and Infirm Ministers—J W Robertson, D S Curry, H B Chappelle, Jr., J W Atteberry.

Apportionment of the Churches—C Richey, J M Smith, J W Harris, J T McShan.

STANDING COMMITTEES.

Bible and Colportage Work—John C Foster, H F Hill, J H M Anders, J P Barnett.

Sabbath Schools—M G Lofton I. Teer, S S Thornton, J S Shirley.

Temperance—W G Robertson, L P Baker, S H Knox, W R Davis.

Education—M L Stansel, G M Lyles, D C Hodo, E D Willett, Jr.

Missions—J G Thornton, L M Stone, J A Mitchell.

Order of Business—H B Chappelle, J H Curry.

Elder J. H. Curry asked for further time to write the Circular Letter, which, on motion, was granted, and brethren W. G. Robertson, M. L. Stansel and L. M. Stone were appointed to receive and approve the same.

Report of District Meetings read and adopted, viz:

FIRST DISTRICT.—No report.

SECOND DISTRICT.—The next annual meeting will be held with Big Creek church on Friday before the 2nd Sabbath in Sept. 1886. Introductory sermon by Elder J. P. Lee; alternate, Elder J. M. Land. Missionary sermon by Elder H. B. Chappelle; alternate, Elder G. M. Lyles. *Queries:* 1. What is a church? 2. Is the use of intoxicating liquors as a beverage sufficient cause for discipline. 3. To what extent may we as a denomination co-operate with other denominations without a sacrifice of principle? 4. Is Baptism a church ordinance? *Essay.*—How is christian growth best promoted?—J. H. Stinson.

THIRD DISTRICT.—The next meeting will convene with Prairie church, on Friday before the 2nd Sab. in September, 1886. Introductory sermon by Elder J. H. Curry; alternate, Elder M. G. Lofton. Missionary sermon by Elder S. Hildreth; alternate, Elder J. G. Thornton. *Queries:* 1. Who is responsible for the cultivation of the missionary spirit in the church and community? Opened by James Noland. 2. Is it the duty of every christian father to hold family prayer? Opened by R. D. Leavell. 3. Should christians use tobacco? Opened by W. G. Robertson. 4. Is it the duty of every church member to assist in prayer-meeting? Opened by S. Hildreth. 5. What is the reason that so few of our young men enter the ministry? Opened by J. H. Curry. *Essays:* 1. The best means to induce our ministers to fill their appointments and attend our annual meetings.C. Richey. 2. The 4th Commandment. W. S. Coleman.

FOURTH DISTRICT.—The next annual meeting will convene with the ..... church on Friday before the ... Sabbath in ....., 1886. Introductory sermon by Elder J. L. Ray; alternate, Elder J. H. M. Anders. Missionary sermon by Elder M. M. Wood; alternate, Elder J. C. Foster. *Queries:* 1. Are the churches bound by the action of their delegates at the Association? Opened by J. M. Smith and R. H. Foster. 2. What are the duties of church members to their pastors? Opened by N. Cobb and I. W. Edwards. *Essays:* 1. Prayer-meetings of vital importance to church prosperity. Read by brother H. F. Hill. 2. Obligation of church members to contribute for the spread of the Gospel. Read by brother R. H. Foster.

On motion, dispensed with reading Constitution and Rules.

On motion, adjourned. Prayer by Elder M. G. Lofton.

SABBATH.

9:30 A. M.—Prayer-meeting was conducted by brother W. J.

Beaty for one-half hour, when the Association met and Report on Missions was read and discussed. Pending its adoption a motion prevailed to postpone till to-morrow 9:30 o'clock a. m. Adjourned for Missionary Sermon. This sermon was preached by Elder G. M. Lyles to a large and appreciative congregation, and $18.35 cash was collected for missions.

2:30 o'clock p. m.—Preaching at this hour by Eld. M. M. Wood. After which all business was suspended till to-morrow, 9 a. m.

Monday 9 a. m.—The Association met pursuant to adjournment. Prayer by brother J. W. Atteberry. On motion, limited all speeches to ten minutes.

Read report on Sabbath Schools; adopted:

REPORT ON SABBATH SCHOOLS.

The Sabbath School Convention held its 17th annual session at Spring Hill, P. C., church Friday and Saturday before the 5th Sabbath in August, developing the fact that this branch of Christian work has a firm hold upon a large number of churches. They, at last, have come to realize the power and advantage of the Sabbath School. There are twenty-three schools in our bounds with an aggregate membership of nine hundred and fifty. Many of the schools meet every Sabbath, or nearly so, in the year. A large majority of the additions to our churches during the past year is from the Sunday Schools. One remarkable feature is the early conversion of our children and connection with the churches.

Remember thy Creator in the days of thy youth, when the evil days come not and years draw not nigh, when thou shalt say: I have no pleasure in them, is the divine injunction which has been heeded by large numbers through the influence of the Sabbath School. Let us go forth with increased courage in this glorious work.

W. G. ROBERTSON, Chm.

On motion, following amendment to Constitution was adopted:

Resolved, That Article VI be so amended as to read as follows:—

Art. vi. Every church in this Union shall be entitled to three delegates; and all ordained ministers of the Gospel who are members of some one of the churches of this union shall be ex-officio members of this body. Should any church fail to represent herself, she shall state her reasons in her next letter to the Association.

Report of Executive Board and Evangelist, together with report on Missions, were read and adopted:

REPORT ON MISSIONS.

Foreign Missions—H A Tupper, Corresponding Secretary.

Mexico. *Saltillo*—W D Powell, Mrs. Powell, Miss Addie Barton, Miss Mary C Tupper, Mrs. M E Graves, with three native assistants.

Rio Grande—W H Flournoy, Mrs. Flournoy.

Patos and Parras—F M Myers, Mrs. Myers, Miss Annie J Mayberry, and one native assistant.

Monclava—A native Pastor, who preaches at Progresso, Sabinas, Juarez and Musquiz. Baptized and received by letter, 90; church members, 190.

BRAZIL.

Rio de Janerio and Santa Barbara—W B Bagby, Mrs. Bagby, and one native assistant. *Bahia and Macio*—Z C Taylor and Mrs. Taylor, and 3 native assistants. Baptized, 37; church members, 113.

AFRICA.

Lagos—W J David, Mrs. David, (now dead) P A Eubank, Mrs. Eubank,

C E Smith, with four native assistants. *Abbeokuta*—W W Harvey, Mrs. Harvey, S M Cook, and one native assistant. *Ogbomoshaw*—L O Murry, evangelist. *Hausser Farm*—Albert Eli, evangelist. *Gann*—S L Milton, evangelist. Baptized, 7; church members, 125.

CHINA.

Canton and Vicinity—R H Graves, Mrs. Graves, Miss Lula Whilden, E Z Simmons, Mrs. Simmons, Miss Sallie Stieu, Miss Emma Young, T C Hickson, Mrs. Hickson, and twenty-five native assistants. *Shanghai*—M T Yates, Mrs. Yates, Miss Ruth McCown, and two native assistants. *Chinkiang*—W J Hunnex, Mrs. Hunnex, and one native assistant. *Tung Chou*—T P Crawford, Mrs. Crawford, Mrs. S J Holmes, Miss Lottie Moon, J M Joiner, Mrs. Joiner, E E Davault, Mrs. Davault. *Whang Hien*—N W Halcomb, Mrs. Halcomb, C W Pruitt. *Hwin San*—Native Pastor. *Soo-Chow*—Native Pastor. Missionaries and native assistants, 56; baptized, 34; church members, 645.

ITALY.

Rome—George B Taylor. *Naples*—J H Eager and wife, and one native assistant; with native pastors at Torre Pellice, Pinerolo, Milan; Venice, Bologno, Modeno, Carpi, Bari, Barletta, and the Island of Sardinia. Baptized, 35; church members, 250.

Home Missions. I. T. Tichenor, Cor. Sec.—During the past year the work of the Home Mission Board has been increased. In its employ there are 185 men, with 426 churches and preaching stations, 2,931 baptisms, 53 churches constituted, besides much work done in various directions. There is much territory yet unoccupied. There are 28 parishes in Louisiana where there is not a Baptist preacher nor Baptist house of worship; and the same is true more or less of Florida, Arkansas, and Texas. And there is a broad field tor mission work in the other States.

State Missions. T. M. Bailey, Cor. Sec. and Treas.—There have been 81 men in the employ of this Board during the past year. Baptisms 919, churches constituted 13, Sunday Schools organized 71, and a large amount of other and valuable work has been done, in the way of organizing ladies missionary societies, prayer meetings, strengthening weak churches, encouraging the pastors, and disseminating religious literature. The State Board asks that we raise during the next conventional year $500, which is the small sum of twenty-five cents per member. It is possible; and comparatively easy if we have a determination to make a persistent effort. We must inaugurate a judicious system to give to the Lord, and not rely on these spasmodic efforts and passionate appeals. Let us not forget that the eye of the Lord is upon us. J. H. CURRY, Chm.

REPORT OF EXECUTIVE COMMITTEE.

In accordance with the trust imposed upon us we made satisfactory arrangements with Elder Jas. G. Thornton and employed him as Evangelist for the year at a salary of $400 per year, and he entered the field early in January, devoting his entire time—25 days in each month—to the work, which, as his report hereto attached will show, was done to the entire satisfaction of the Board. He is entitled to the thanks of the Association for his faithful discharge of duty, for we believe that the precious seasons of refreshing from the Lord which have been visited upon so many of our churches is due to the faithful preaching of the Word by our pastors, and the increased spirit of missions among our people, and the Christlike work of our beloved Evangelist. We recommend the continuation of the system inaugurated during the past year.

Brethren, the work must go on. Let us enlarge our contributions, open wide our mouths, and expect still greater things from the Lord. Let us try him; let us bring our tithes into the storehouse of the Lord and see if He will not pour out a blessing that there shall not be room enough to receive it. May the Lord move upon the hearts of His people.

W. G. ROBERTSON, Sec'y. C. RICHEY, Chm.

REPORT OF DISTRICT EVANGELIST.

To the Union Association:

DEAR BRETHREN.—Under appointment of the Executive Board I began work January 7, 1885, and herewith submit report of my labors: Preached 68 sermons, delivered 10 addresses, visited 26 churches, preached at other places of worship, aided in organizing 2 Sunday Schools and 1 Ladies Missionary Society, baptized in connection with my labors 26, received by letter 4, restored 3, religious visits made 525, miles traveled 1,558, books sold 242, money received for the same $101.05, books donated 11, price $1.75. I have received from the churches for mission work $134.80, ministerial education $6.60, obtained 6 subscribers to the Alabama Baptist. Raised to liquidate a pending debt over Flat Woods church $8.35. There are 8 churches I have not visited. All the churches visited have regular preaching, except Cross Roads and Pleasant Grove. I have been laboring to organize a church at Kennedy Station, a very important point. I had the assistance of Rev. J. H. Curry one week. He did some hard and faithful work. I am glad to say that I have been cordially received into the homes of the brethren; they have given me their prayers and hearty cooperation all along the line. In view of the great need of the work I recommend it be continued. Certainly there is a felt necessity for our denominational literature to be broadcast over our bounds. Seed has been sown that will bring forth fruit to the honor and glory of our Master. May God bless this great work unto its completion.

Respectfully submitted,

JAS. G. THORNTON, District Evangelist.

Receive report of committee on Apportionment of the Churches; adopted, as follows:

Your committee would apportion to the churches for all purposes promoted by this Association as follows:

Bethlehem	$10 00	Amount brought forward	$277 00
Liberty	10 00	Corinth	20 ..
Mt. Pleasant	12 00	Spring Hill, Lamar county	10 ..
Pleasant Grove	10 00	Temple Hill	5 ..
Flat Woods	10 00	Unity	30 ..
Arbor Spring	8 00	Enon	40 ..
Kennedy's	8 00	Mt. Zion	15 ..
Mineral Spring	15 00	Prairie	12 ..
Oak Ridge	15 00	Forest	25 ..
Spring Hill, Pickens county	15 00	Shiloh	10 ..
Hebron	15 00	Chalcedony	8 ..
Big Creek	20 00	Beulah	50 ..
Cross Roads	5 00	Bethel	30 ..
Pickensville	40 00	New Hope	25 ..
Carrollton	65 00	Zion	10 ..
Ebenezer	12 00	Grant's Creek	65 ..
Antioch	7 00	Fellowship	8 ..
	277 00	Total	$640 00

C. RICHEY, Chm.

Committee on Temperance reported; adopted:

REPORT ON TEMPERANCE

There never has been such progress, such success and enthusiasm in the

Temperance cause, from every quarter, as at the present time The agitation of this question is bound by no geographical lines, but is stirring the minds and hearts of the people of every civilized nation. Wherever intemperance has been prevalent, we now hear the voice of the people, yea of royalty itself, raised against this great evil Surely the Lord is directing the minds and hearts of his people Let us be faithful in the performance of this duty and many, who would otherwise grow up in drunkenness and vice, may become an honor to society and an example of virtue and piety The need is an entire emancipation from the horrors of the liquor traffic. Can we, as Christians, be satisfied with less? Let us cease not the warfare till its sale as a beverage is prohibited in the land. Therefore, be it Resolved, That as the people of God, it behooves us to do all in our power to assist in removing it from our State and nation

C. RICHEY, Chairman

Read report on Aged and Infirm Ministers; amended, adopted:

Your committee beg leave to report, That we recommend that Sister Hollingsworth, the widow of our deceased brother Israel Hollingsworth, be assisted by this Association.

J. W. ROBERTSON, Chm

On motion, adjourned till 2 o'clock p. m. Prayer by Elder M. M. Wood.

2 o'clock p. m.—The Association met, and the session was opened with prayer by Elder M. G. Lofton.

Received report on Publications, adopted as follows:

Your committee would cordially recommend the *Alabama Baptist*, our State organ, to every Baptist family of the Union Association. We also recommend the *Tennessee Baptist*, edited by J. R. Graves, L.L.D., at Memphis, Tenn. And for our Sabbath Schools, we recommend *Kind Words* and the *International Lessons*, published by the American Baptist Publication Society at Philadelphia, Penn. We recommend to all Baptists the *Foreign Mission Journal*, published at Richmond, Va.

J. W. Atteberry, Chm.

Committee on Correspondence reported; adopted:

Returned correspondence:

To the Columbus—To convene with the church at Columbus, Miss., Friday before the 2nd Sabbath in Sept., 1886. J. H. Curry, H. L. Williams, Wm. McCollough, M. L. Stansel, G. M. Lyles.

To the Tuskaloosa—To convene with the church at . . . . , on . . . . . J. P. Parks, J. C. Foster, M. M. Wood, H. C. Maherry.

To the Bigbee—To convene with the church at . . . . . on . . . . J. H. Curry, W. G. Robertson, N. Cobb, J. T. Smith.

To the Lebanon—To convene with the church at Yorkville on Friday before the 1st Sabbath in Sept., 1886. E. J. Daffin, G. M. Lyles, J. P. Lee, J. M. Copeland, H. L. Williams.

To the Baptist State Convention—To convene at Birmingham, Ala., Friday before the 3rd Sabbath in July, 1886. On motion, following brethren were elected to attend, viz: M. L. Stansel, L. M. Stone, J. C. Foster, J. G. Thornton, N. Cobb, J. H. Curry, W. G. Robertson, J. H. Stinson, Wm. McCollough, G. M. Lyles.

Report of Committee on Nominations; adopted, as follows:

The next Introductory sermon by Elder J. C. Foster; alternate, Elder J. A. Mitchell. Missionary sermon by Elder M. M. Wood; alternate, Elder J. H. Curry. The next Circular Letter to be written by Elder H. B. Chappelle. Subject: We believe that no minister has any right to administer the Ordinances of the Gospel unless he has been regularly baptized, called, and come under the imposition of the hands of a Presbytery. J. M. SMITH, Chm.

Committee on Documents reported; adopted:

Your committee have examined all the letters from the churches, and find that many of them report having enjoyed precious seasons of revival from the Lord. The accessions by baptism in the Association we find to be 142. The church at Arbor Spring reports having licensed brother J. H. Estes, and Hebron church reports having licensed Bro. H. A. Pearson, to preach the Gospel. The church at Chalsedony reports the death of deacon G. T. Hulsey. The following churches are not represented: Fellowship, Corinth, Spring Hill (Lamar), McBee, South Carolina, Temple Hill, Shiloh. J. J. LEE, Chairman.

Report of committee on Finance read and adopted:

We have received from the churches as follows:

For Minutes	$ 53 75
For Association	23 75
For Missions	51 00
For State Missions $11 40; from 2nd District $6 50	17 90
For Indian Missions (from 2nd District)	95
Collected on Sabbath	18 35
Total cash receipts	$165 70

J. H. STINSON, Chm.

REPORT OF COMMITTEE ON DECEASED DEACONS.

Your committee have to report the death of Bro. ROBERT BRIDGES, who was a member of Bethlehem church, in this Association. Brother BRIDGES was born in York District, South Carolina, 6th April, 1792, and died at his home in Pickens county, Ala., 23rd May, 1885, aged ninety-three years and seventeen days. At the age of twenty-one, the deceased made a profession of religion, and joined the Buffalo Baptist church, in South Carolina, where he was distinguished for his modest and conscientious discharge of Christian duty, and for the manifestation of true Christian principle and Christian spirit in his daily walk and conversation. From South Carolina, Brother Bridges removed to Pickens county, Alabama, and locating in the northwestern section of our county, united with the South Carolina Baptist Church. He was elected a Deacon of this church in 1835. Subsequently he removed his membership to Bethlehem church, of which he remained a member until his death, loved at all times for his pure and simple faith in the Master's cause, and for his devotion to duty. Death found him with the harness on, and at his post. Our Brother finished his course full of years and blessings. Through life he fought the good fight of faith, and has now gone to enjoy that rest and reward in Heaven "that remaineth to the people of God." "Blessed are the pure in heart, for they shall see God." LEWIS M. STONE, Chm.

Called the roll and marked absentees.

MISCELLANEOUS BUSINESS.

On motion, following resolution was adopted: *Resolved*, That we recommend to the churches composing this Association to keep the 3rd Sabbath in May, 1886, as a day of humiliation, fasting and prayer. That we meet at our respective places of worship, on said day, and humbly beseech the blessings of God to rest upon His cause. That we invoke the Holy Spirit to abide in the hearts of His people, and fill their souls with love and joy, guiding them in the discharge of every duty. That the Lord

would revive a work of grace in all hearts; that He bring many sons and daughters from darkness to light; that God would speak through His ministers to the hearts of the people in such a manner that much good may be accomplished through their instrumentality, and that his people may be built up and established in the faith of the gospel of Christ.

On motion, the Moderator, with Elders G. M. Lyles, J. P. Lee and the Evangelist, were appointed to visit McBee and South Carolina churches, and report their condition to the next session of the Association.

On motion, appointed the same Executive Board for the ensuing year, and the direction of all missionary work be entrusted to them.

On motion, appointed the next session of the Association to be held with the Unity church, Pickens county, Ala., commencing on Saturday before the 4th Sabbath in September, 1836.

On motion, the Clerk was instructed to superintend the printing and distribution of the Minutes, pay over to the Treasurer of the Executive Board the funds unappropriated, and retain the Association fund for his services.

On motion, *Resolved*, That the thanks of this body are hereby tendered to the members and citizens of Hebron church for the great kindness and munificent hospitality with which we have been entertained during the session of this Association.

On motion, adjourned. The parting hand was extended, and prayer was offered by Elder J. C. Foster. Notwithstanding the incessant rains during the entire time, the attendance was large and attentive. Harmony and brotherly love prevailed.

H. B. CHAPPELLE, Clerk. S. HILDRETH, Moderator.

CIRCULAR LETTER;

WRITTEN BY ELDER J. H. CURRY.

"We believe that baptism and the Lord's Supper are Ordinances of Jesus Christ; that true believers are the only fit subjects of Baptism; that immersion of the subject in water is the Apostolic mode; and that none but regularly baptized members have a right to commune at the Lord's table."—ELEVENTH ARTICLE OF FAITH.

This Article of Faith embraces four propositions, which I will briefly notice in their order.

First—*Baptism and the Lord's Supper are Ordinances of Jesus Christ.* From various allusions in the apostolic letters, it is evident that the churches in primitive times were composed of baptized believers. If we establish this, then it follows that these sacraments are ordinances of Christ. In the Epistle to the Romans, the allusion to baptism in the sixth chapter, furnishes sufficient testimony to prove that the members of that church were baptized. Urging the claims of practical holiness, as resulting from salvation by grace, the Apostle inquires: "How shall we who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life." The argument is plain and forcible, and is in substance this: we have been baptized, and therefore, it would be inconsistent to live in sin. The Roman Christians were baptized.

In the letter to the church at Corinth, the Apostle alluding to the faction which had been raised in favor of himself and others, inquires, "Were ye baptized in the name of Paul?" And for fear some should think that he sought to become the head of a party, he thanks God, that, excepting a few among them, they had not been baptized by him. The inference is clear, that all the members of this church had been baptized, though not by the Apostle Paul.

That the Galatian church consisted of baptized believers, is unquestionable from the allusion in the letter addressed to them: "Ye are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ, have put on Christ."

In the letter to the Ephesians, the Apostle, in urging the importance of unity in the church, introduces as an argument the fact that they had all yielded to one baptism. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

The church at Colosse, being addressed by the Apostle Paul on the necessity of adhering to Christ, both in sentiment and practice, were reminded of their obligations publicly assumed in baptism. "Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead." He afterwards adds, "If ye then be risen with Christ (as indicated when you were buried with Christ in baptism and arose from the liquid grave,) seek those things which are above." Was not the Colossian church composed of baptized believers? The Apostle Peter in one of his letters introduces an illustration from the history of Noah and his family,

who were saved in the ark, and adds, "The like figure, whereunto even baptism doth now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Can we escape the conclusion that the scattered disciples "throughout Pontus, Galatia, Cappadocia, Asia, Bythinia," were all baptized believers?

Second—*Believers are the only fit subjects for baptism.* In the eighth chapter of the Acts of the Apostles, we learn that Philip went into Samaria, and "preached Christ unto them." "And when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." This evidently shows that Philip regarded baptism as an immediate duty, when faith in Jesus had been exercised. This same Philip, by divine direction, preached th Gospel to an Ethiopian Eunuch, whom he found inquiring the way of salvation, and the very first indication of faith in Jesus, was furnished by his earnest entreaty to be baptized. "Philip opened his mouth and began at the same scripture and preached unto him Jesus." "And, as they went on their way, they came unto a certain water; and the Eunuch said, see, here is water; what doth hinder me to be baptized?" And, immediately upon a profession of his faith in Christ, Philip baptized him. The conclusion is inevitable, that Philip, in preaching to this man, had explained the genius of the kingdom of Christ, and urged baptism as the immediate duty of believers.

The next case referred to in the Evangelical history is the conversion of Saul of Tarsus, when arrested by the supernatural light, and the voice of Jesus, he cried out in the anguish of his spirit, "Lord what wilt thou have me to do?" he was directed to go into the city and there it should be told him what he must do. Ananias was sent to him, and the first command, after receiving intimations concerning his future work, was to be baptized. Ananias regarded it as an immediate duty of the believer to be baptized.

When Peter preached to Cornelius and his household, as soon as he recognized them to be *believers*, "he commanded them to be baptized in the name of the Lord." With regard to Lydia and her household, we learn that the Lord having opened her heart, "she attended unto the things which were spoken of Paul, and when she was baptized, and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there." The jailor having believed on the Lord Jesus, "took them (Paul and Silas) the same hour of the night and washed their stripes, and was baptized, he and all his straight way; and when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house."

When Paul preached the Gospel in the city of Corinth, we are told that "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing believed and were baptized." Can any candid reader of the history of Christ's kingdom, as recorded in the Acts of the Apostles, escape the conclusion that believers only were baptized.

Third—*The immersion of the subject in water is the Apostolic mode.* I will refer to the places selected for the administration of this sacred and impressive ordinance. In several instances no allusion is made in the Scripture history to the place of performing

the ordinance, but wherever such allusion is found, the information, either direct or implied, sustains the position before us, that in all cases the primitive practice was immersion. The first Scriptural record on this subject narrates with peculiar simplicity the baptism of multitudes by John the Baptist. The place selected by him for the performance of this solemn rite was the river Jordan. Matthew states: "Then went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins." "Then cometh Jesus from Galilee to *Jordan* unto John to be baptized of him." * * * "and Jesus when He was baptized, went up straightway *out of the water*." Similar testimony is given by Mark. He says, they "were all baptized by him *in the river of Jordan*." and referring to Christ, adds: "Jesus came from Nazareth of Galilee, and was baptized of John *in Jordan*." The Apostle John, in his history, informs us, that John the Baptist "was baptized *in Enon near to* Salim, because there was much water there." Would not every reader, unbiased by the prejudices of education, naturally conclude from the places in which John administered the ordinance, and the language employed in describing these scenes that the act performed by him was immersion?

The next allusion to place, is found in the eighth chapter of the Acts of the Apostles: "As they (Philip and the Eunuch) went on their way, they came to a certain water; and the Eunuch said, see, here is water; what doth hinder me to be baptized?" Having become satisfied of the Eunuch's faith, Philip "commanded the chariot to stand still; and they went down *both into the water*, both Philip and the Eunuch, and he baptized him." The baptism of Lydia and her household, is referred to by the historian, in connexion with the fact that Paul and Silas were "by a river side where prayer was wont to be made," preaching the Gospel, and there the Lord opened her heart, and she was baptized and her household."

These are Scriptural allusions to place in the administration of baptism. The other cases of baptism are recorded without such reference. It is urged by some, that in some of these cases, especially the baptism of three thousand in Jerusalem, and of the Jailor and his household, the inconvenience of immersing so many, and of finding water under the circumstances are arguments against immersion. To this, it may be replied, that immersion, with such attendants as may always be procured, can be performed, nearly, if not quite as expeditiously as pouring or sprinkling, if the sacred words enjoined by Christ are repeated in each case, and, in no instance in any part of the world has it ever been found necessary to postpone or neglect immersion because water could not be obtained. Wherever human beings can live, there must water be always found in sufficient abundance to immerse them all.

That baptism is immersion appears from the incidental allusions to it in the sacred writings. In the letter to the Romans, it is called a burial. "We are buried with Him *by baptism* into death," etc. How beautiful, how forcible is this allusion. They had become dead to sin, and alive to God. This was significantly expressed by their baptism. As a dead man is buried, and when buried is no more expected to return and mingle with the scenes and pursuits of this world, as the believer professes the great change which has taken place in his character, by being buried in

baptism, and is no more expected to go back to the old world of sin from which he has been separated. This is doubtless the primary design of baptism, while at the same time it exhibits the burial and resurrection of Christ. A similar allusion to the ordinance is found in Colossians 2: 12—13: "Buried with him in baptism, wherein also ye are risen with him," &c.

Another figurative reference to baptism is introduced by the Apostle in I. Cor. 10: 1—2: "All our fathers were under the cloud, and all passed through the sea, and were baptized unto Moses in the cloud, and in the sea." They were figuratively immersed, being enveloped or covered as it were on all sides by the cloud and by the sea. The words of Jesus, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" furnish very strong figurative allusions to the act of immersion. The idea is clear; I am to be submerged in suffering; I am to be overwhelmed with sorrow. We might introduce the testimony of distinguished Pedo-baptist historians and critics, substantiating the position that immersion was generally practiced for several hundred years from the days of John the Baptist; but the compass of this essay will not permit.

Fourth—*None but regularly baptized believers have a right to commune at the Lord's table.* There is satifactory evidence that those who participated in the first supper, were baptized. These were the Apostles, with Christ as the administrator. The question is, were these disciples baptized? There is no specific record of the fact, but is it not a legitimate conclusion that they were? Previous to this solemn and affecting occasion, *they had baptized multitudes*, even more than John had baptized. "After these things, came Jesus unto the land of Judea and there he tarried with them, and baptized." In the fourth chapter of John, we are informed, "When therefore the Lord knew the Pharisees had heard that Jesus had made and baptized more disciples than John; though Jesus himself baptized not, but his disciples." Can we presume, that they were in the habit of baptizing those who professed submission to Christ, while they themselves were unbaptized? Did they urge obedience to this rite, when they had themselves neglected it? No definite information is given us concerning the circumcision of Moses and Aaron, yet none pretend to doubt that they were circumcised. Those who were baptized by John, were required to repent and believe in the Messiah, just about to appear; while those baptized by the Apostles, were expected penitently to receive and rejoice in the Saviour, who had already come, so that while there was a difference in the degree of light reflected on the claims of Jesus, as the Messiah, the design of baptism in both cases was essentially the same. In each, it was intended to indicate subjection to the reign of Christ. We may therefore conclude, that the apostles who participated in the first Supper, were baptized believers.

The commission clearly indicates that baptism precedes the Lord's Supper, and is a prerequisite to it. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. The first act to be per-

formed by believers, was baptism, and the first duty of the preacher was to baptize believers. This first duty having been performed, believers were taught to observe all things commanded by Christ. Among these things was the direction to eat of the bread and drink of the cup, in remembrance of Him. Thus the order to be observed in keeping the ordinance, as delivered by the Saviour, cannot be mistaken, if we impartially consider the import of the great commission under which the church acts, in giving the Gospel to the world.

The practice of the Apostles and early Evangelists furnishes testimony that baptism necessarily precedes the Lord's Supper. The very first instance in which the Redeemer was declared to be a Prince and a Saviour, to give repentance to Israel and remission of sins, presents the clearest evidence of that fact. After Peter preached his memorable sermon on the day of Pentecost, he, in obedience to the commission, commanded them to repent and be baptized, and "they that gladly received his word were baptized, and the same day were added unto them about three thousand souls; and they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." As Christ has required in the most definite manner this order of things, making it the duty of believers immediately upon the exercise of faith to put on Christ by baptism, and as the Supper is one of the privileges and duties connected with church fellowship, no man has a right to even suggest a change. Nor has any association of men, though composed of the wisest and best of men, the authority to alter or amend the laws governing the Church of Christ. It is the Lord's table, and he has prescribed the conditions of access to it. To depart from the Scriptural practice of restricting communion to baptized believers, would tend to obliterate the established line of separation between the Church and the world. If it be right to receive unbaptized persons at the Lord's table, will it not be right to receive them as members of the church? It is the Lord's church, as well as his table, and if because unbaptized persons who may be considered his people, shall therefore be entitled to the one privilege, who can deny them the other?

Before I dismiss this subject, I desire to direct your attention to the fact, that the wall of separation between Baptist and Pedo-baptist can only be broken down by the Pedo-baptists themselves. All of them, admit that ours is valid baptism, and we regard it as the only baptism. They can consistently be immersed, we cannot yield that sprinkling is right. Now for the sake of union, let our brethren do that which they can conscientiously, and not require us to violate our consciences. They mistake us, when they suppose that we indulge a proud, pharisaic, intolerant spirit in declining to commune with them. It is a painful duty we thus perform. We are governed not by a rule framed by our churches, but by the authority of Christ; by a rule carried out in Apostolic times. A conscientious regard to the will of Christ constrains us, even in the midst of reproach, to adhere to this rule.

And let us, brethren, who profess tenaciously to adhere to primitive institutions, endeavor in all things to please the Lord. All his precepts, let us gladly fulfill, endeavoring in the family, the world, and in the church, to glorify God.

W. G. ROBERTSON, Treasurer of Ex. Committee,

In account with Union Association:

DR.

To amount received as follows on general Mission account:

From 1st District, by J. B. Hodo	$ 1 35		
" Rev. G. M. Lyles, $7.35	7 55		
" Mineral Spring church $12.00, Arbor Spring 2.00	14 00		
" Prairie 8.60, Cross Roads 2.75, Carrollton 40.00	51 35		
" Big Creek, for 1884, $2.25, for 1885, $14.25	16 50		
" Rev. J. A. Mitchell	1 00		
" Pickensville church 37.00, Grant's Creek 30.00	67 00		
" Enon 27.85, Elder Elijah Howell 1.00, Mt. Pleasant 50c.	29 35		
" Corinth 2.15, Beulah 25.95, Bethel 26.70, Shiloh 1.85	56 65		
" Forest 8.40, Mt. Zion 15.00, Unity 13.00, Hebron 15.25	41 65		
" Spring Hill (Pickens) 10.25, J. M. Land 1.00	11 25		
" Liberty 9 00, New Hope 12.50, Pleasant Grove 7.25	18 75		
" Chalcedony 2.95, by J. H. Powell 75 cts	3 70		
" Fellowship (H. S.) 1.00, Antioch (A. S.) 1.00	2 00		
" Oak Ridge 13.00, 2nd District 6.50	19 50		
" one-third collected on Sabbath 7.95, profit on books 14.79	22 74		
" W. G. Robertson	10 00		
		$394	14
HOME MISSIONS.			
" Prairie church .50, Carrollton 5.00, collection Sabbath (⅓)		13	45
FOREIGN MISSIONS.			
" Prairie church 2.70, Carrollton 5.00, Corinth 1.00	8 70		
" Beulah 14.05, Shiloh 1.85, Unity 6.00, Spring Hill (P.) 25c	22 15		
" Col. on Sab. ⅓, 7.95, U. E. Allen, Mex. 1.00, S. C. Vice $1	9 95	40	80
MINISTERIAL EDUCATION.			
" Carrollton church 10.00, Big Creek 3.25, Enon 5.95	19 20		
" Sundries for Elder J. A. Mitchell	20 70	39	90
AGED AND INFIRM MINISTERS.			
To amount on hand at last report	8 35		
From 2nd District 95 cts, Unity church 2.05	3 00	11	35
Total receipts		499	64

CR.

By amount paid Elder J. G. Thornton, Evangelist, 9 mos	$300 00		
" " " " expenses to State Con.	13 50		
" " Stationery, printing, stamps, etc	6 64		
" " W. G. Robertson, bal. on Home account	05		
" " T M Bailey for Home Missions	33 40		
" " " " for Foreign Missions (Mexico $1)	65 80		
" " T L Hudgins for Howard College	22 11		
" " Elder J A Mitchell, books	32 79		
" " R B Wilkins, Infirm Minister	3 40		
" " I. Hollingsworth's widow	7 00		
" " " "	9 95		
" " T M. Bailey for Bible Work	5 00		
Total credits		$499	64

H. B. CHAPPELLE, IN ACCOUNT WITH UNION BAPTIST ASSOCIATION,

DR.

To cash received from Committee on Finance $165.70

CR.

By cash paid W. G. Robertson, Sec. and Treas. Ex. Committee	$88.20	
" " for printing Minutes	53.75	
" retained for services	23.75	
		$165.70

STATISTICS OF THE UNION BAPTIST ASSOCIATION.

CHURCHES.	Baptized.	Rec'd by Let.	Dis. by Let'r	Restored.	Excluded.	Deceased.	Males.	Females.	Total Members.	Minutes.	Association.	State Mis'ns	Missions.	Foreign Mis.	Indian Mis.	Total Contribut'ns	MEETINGS.	PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.
Bethlehem	2	1	2	..	..	4	20	28	48	$ 2 00	.....	.....	.....	Collected on Sabbath $23.85.	2nd District $95.	2 00	3	J. A. Mitchell..	J. Bradley, Coalfire, Ala.
Liberty	4	2	2	..	..	..	30	66	96	2 00	1 00	1 60	.....			4 00	4	J. A. Mitchell..	J. W. Harris, Reform, Ala.
Mt. Pleasant	2	..	4	1	2	..	29	45	65	1 25	25	.....	.....			1 50	2	J. A. Mitchell..	W. B. Hicks, Byars, "
Fellowship	..	..	..	..	..	..	12	14	*28	1 75	1 00	.....	.....			2 75	..	.....	.....
Corinth	2	2	..	..	2	4	28	56	*88	2 00	.....	.....	.....			2 00	..	M. M Wood....	
Flat Woods	2	..	2	..	1	3	22	30	52	1 75	50	.....	.....			2 25	3	J. S. Shirley....	J. M. Parker, Raleigh, Ala
Spring Hill, L	..	..	..	..	..	..	28	36	*64	.....	.....	3 00	.....			.....	..	.....	.....
PleasantGrove	..	..	..	..	2	..	8	16	24	1 50	50	.....	.....			5 00	4	.....	W. Vail, Luxapalila, "
Kennedy's Sta	..	..	..	..	..	..	7	8	15	1 00	1 50	.....	.....			2 50	..	.....	S. W. Vic, Kennedy's Ala.
McBee Creek	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....			.....	..	.....	.....
Arbor Spring	19	1	1	..	1	1	36	49	85	2 50	50	.....	.....			3 00	1	G. M. Lyles.....	T. J. McCrary, Palmetto,
Mineral Spring	..	..	1	..	1	..	26	39	65	2 00	1 00	.....	.....			3 00	1	J. P. Lee.....	E. B. Foster, Beard's, Ala.
Oak Ridge	..	2	3	..	..	..	8	22	30	1 00	50	1 40	13 00			14 50	2	M. G. Lofton...	H. L. Williams, Lineburg,
Spring Hill, P	14	4	3	..	2	..	10	24	34	1 00	50	.....	.....			3 40	4	M. G. Lofton...	J. H. Stinson, Pickensville
Hebron	..	..	1	..	2	..	20	36	56	2 00	1 00	.....	10 20			13 20	3	G. M. Lyles....	J. A. Pearson, Carrollton.
Big Creek	..	1	8	1	2	1	22	60	82	2 50	1 00	.....	.....			3 50	2	G. M. Lyles....	W. O. Kelsey, Carrollton.
Cross Roads*	..	..	1	..	..	2	7	17	24	1 00	50	.....	.....			1 50	1	.....	J. H. Taylor, "
Pickensville	12	1	2	..	..	2	15	22	*37	2 00	1 00	.....	27 80			30 80	1	J. H. Curry.....	M. B. Curry, Pickensville.
Carrollton	22	8	3	..	..	..	37	45	82	2 50	2 00	.....	.....			4 50	4	J. H. Curry.....	L. M. Stone, Carollton, Ala
Ebenezer*	..	..	1	1	1	2	9	16	25	1 00	.....	.....	.....			1 00	4	J. S. Shirley....	T. H. Noland, " "
Antioch	..	..	..	..	..	..	5	10	15	2 00	.....	.....	.....			2 00	3	H. B. Chappelle	H. Easterling, " "
Temple Hill	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....			.....	..	.....	.....
Unity	..	..	2	..	..	5	27	51	78	1 00	1 00	6 00	.....			8 00	1	M. G. Lofton...	W. P. Peden, Olney, Ala.
Enon	1	4	5	..	..	..	27	36	63	2 50	1 50	.....	.....			4 09	3	J. H. Curry.....	H,B.Chappelle, jr. Garden
Mt. Zion	10	1	..	..	..	2	19	33	52	2 00	1 00	.....	.....			3 00	3	M. G. Lofton...	L. P. Baker, Bethany, "
Prairie	4	..	3	..	1	..	22	21	43	1 50	50	.....	.....			2 00	3	J. E. White....	L.C.Williams, West Gr'ne
Forest	4	5	..	..	..	..	35	59	94	3 00	1 00	.....	.....			4 00	3	M. M. Wood....	Phil. Noland, Olney, Ala.
Shiloh	..	..	..	..	..	..	9	20	*29	.....	.....	.....	.....			.....	..	.....	.....
Chalcedony*	9	2	..	5	..	2	30	34	64	.....	.....	.....	.....			.....	1	J. H. M. Anders	C. Lancaster, Romulus,
Beulah	7	1	..	3	..	3	39	93	132	3 50	1 50	.....	.....			5 00	3	J. E. White....	E. H. Lamb, Union, Ala.
Bethel	19	4	2	..	7	..	60	82	142	3 00	1 00	.....	.....			4 00	2	M. M. Wood....	J. P. Park, Hickman, Ala
New Hope	5	..	5	..	2	..	35	51	86	2 00	1 00	.....	.....			.....	..	J. C. Foster....	J. W. Robertson, Romulus.
Zion	7	..	..	1	1	..	13	23	36	1 00	50	.....	.....			1 50	2	J. H. M. Anders	W. G. Berry, Raleigh, Ala.
Grant'sCreek*	4	2	2	3	1	1	44	76	120	3 00	2 00	.....	.....			5 00	..	J. C. Foster....	R. H. Foster, Sylvan, Ala.
	..	39	53	15	22	32	737	1231	1890	53 75	23 75	17.90	51.00	23 85	.95	171 20			

Last year's statistics denoted by a star, (*).

MINUTES

OF THE

SEVENTEENTH ANNUAL SESSION

OF THE

SUNDAY SCHOOL CONVENTION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH

THE CHURCH AT SPRING HILL, PICKENS CO., ALA.,

August 28th and 29th, 1885.

The next session of the Convention will be held with Bethel Church, Friday before the 5th Sabbath in August, 1886.

CARROLLTON:

PRINTED AT THE WEST ALABAMIAN JOB OFFICE,

BY HENRY & GILBERT.

1885.

UNION BAPTIST SUNDAY SCHOOL STATISTICS.

SCHOOLS.	Teachers.	Pupils.....	TOTAL.....	SUPERINTEND'S	POST-OFFICES.
Carrollton.....	6	64	70	W. G. Robertson,	Carrollton, Pickens Co. Ala
Beulah.....	5	63	68	S. S. Thornton...	Reform, Pickens Co., Ala.
Unity.....	3	22	25	W. P. Peden.....	Olney, " "
Mt. Zion.....	4	44	48	L. P. Baker	Bethany, " "
Zion.....	3	30	33	J. H. Pate	Raleigh, " "
Pickensville....	6	46	52	J. J. Ball.....	Pickensville, " "
Enon.....	7	56	63	C. Richey.....	" " "
Hebron.....				John A. Pearson.	Corrollton, " "
Bethel.....	4	46	50	Dr. R. D. Lucius.	Hickman, Tuskaloosa Co.
Prairie.....	3	30	33	Calvin Upchurch	West Greene, Greene "
Arbor Spring....	4	40	44	Dr. D. O. Baird..	Coalfire, Pickens Co., Ala.
Big Creek	2	21	23	Thos. H. Haynie,	Carrollton, " "
Sylvan.	4	28	32	R. H. Foster....	Sylvan, Tuskaloosa Co. "
Manly.....	6	31	37	H. F. Hill	Foster's, " "
New Hope	7	34	41	J. H. Robertson	Romulus, " "
Spring Hill.....	2	26	28	Elder J. M. Land.	Pickensville, Pickens Co.
Fellowship	4	46	50	Benj. Pearson...	Reform, Pickens Co., Ala.
Forest.....	4	35	39	S. H. Knox.....	Pleasant Grove, "
Antioch.....	2	20	22	W. H. Bridges.	Carrollton, Pickens Co. Ala
Shiloh	4	50	54	J. S. Garner	Jena, Tuskaloosa "
Chalcedony	3	30	33	J H M Anders	Romulus. " "
Flat Woods.	2	20	22	J. M. Parker.....	Raleigh, Pickens Co. "
Pleasant Grove..				Franklin Elmore	Gordo, " "
Corinth.....	2	20	22	.....	Sipsey Turnpike, "
Olney.....	5	38	43	W P Peden....	Olney, Pickens county, "
Seneca.....	3	20	23	Iredel Teer.....	Benevola, Pickens Co. Ala.
	95	860	955	I had to estimate	some in absence of reports.

PROCEEDINGS.

The Convention was held with the church at Spring Hill, beginning Friday August 28, 1885.

The Introductory sermon was preached at 11 a. m. by Elder M. G. Lofton.

FRIDAY, 2 P. M.—The President called the Convention to order, and subsequent proceedings had according to printed programme. Letters were presented from 12 schools and names of delegates enrolled.

The Convention was organized by the election of Elder M. G. Lofton President, and W. G. Robertson Secretary and Treasurer.

Query No. 1. How shall we increase the spirit of beneficence in our Sunday-schools—was discussed, much to the pleasure of the Convention; and on motion was continued until next session.

SATURDAY, 9 A. M.—After devotional exercises, Query No. 3 was made the order for this hour instead of No. 2.

No. 3—How shall we make the Sunday School more efficient in winning souls to Christ?—after being discussed at length was laid upon the table.

Query No. 2—What does a Sabbath School teacher receive as his reward? was opened by Bro. J. H. Stinson, and discussed by other members with good results, after which the Query was laid on the table.

On account of the absence of the writer, Elder J. H. Curry, the essay, The importance of early religious training, was continued.

SATURDAY, 2. P. M.—After devotional exercises, the committee on Temperance reported—Taking the position that the Bible teaches us to be temperate in all things, and that we should abstain from everything that has the appearance of evil; that the use of intoxicating liquors as a beverage is a great evil, and that the circumstances and condition of things caused by the sale and use of ardent spirits, demand its legal Prohibition; and that the Sunday School army of this country ought to come forth in the power and name of our Great Exemplar and labor for the banishment of this traffic from our land.

The report elicited a warm discussion, after which it was unanimously adopted.

Query No. 4—Is the practice of offering prizes and rewards in our Sunday Schools in accordance with the teaching of the Bible? was answered in the affirmative by a good speech from Elder M. G. Lofton.

The report of the Secretary showed that the work is prosperous and that it is gradually taking firm hold upon the churches. Reports as to the influence of Sunday Schools were gratifying, showing that a large majority of accessions to the churches is the

result of this branch of Christian work, which encourages and stimulates his people to be more zealous and faithful.

Query No. 5—How can we induce the older members of our churches to take more interest in Sunday Schools? was opened by Elder S. Hildreth, who provoked an interesting and profitable discussion.

The Lebanon Baptist Association (colored) was represented by her messenger, Elder A. B. Richardson.

The next Introductory Sermon by Elder J. H. Curry; alternate, Elder S. Hildreth. Missionary sermon by Elder H. B. Chappelle; alternate, Elder M. G. Lofton.

The committee on Finance reported $9.00 from the schools, and $4.20 collected on Sabbath.

The Treasurer's report showed expenditures in aiding Sunday Schools of $39.02, leaving a balance in his hands of $37.28.

The following Queries and Essays were adopted for next session: 1st Query, Who is responsible for the action of a Sabbath School? Opened by S. S. Thornton. 2nd. What relation does the Pastor sustain to the Sabbath School? Opened by C. Richey. 3rd. Is the influence of Sabbath Schools increasing with the people? Opened by Dr. R. D. Lucius. Essay, by Miss Jennie Thornton—The Force of Habit. Owing to the absence of Elder Jno. H. Curry, the Convention appointed Elder J. P. Lee to preach the Missionary sermon.

The next session of the Convention will be held with Bethel church, Friday before the 5th Sabbath in August, 1886.

The committee on Literature heartily recommended the Sunday School publications of the American Baptist Publication Society, and also Kind Words, Sunday School paper of the Southern Baptist Convention.

Ordered, that the Missionary collection to-morrow be applied to our Sunday-school work.

Elder J. M. Land and John H. Stinson appointed as messengers to the Lebanon Sunday School Convention for next year; and C. Richey, S. S. Thornton, W. G. Robertson and U. E. Allen to the Union Association.

In the absence of bro. S. H. Knox, bro. C. Richey was appointed to conduct the Sunday School exercises to-morrow morning.

The thanks of the Convention were tendered for the hospitality shown delegates and visitors by the brethren and friends of Spring Hill.

Thanks to the WEST ALABAMIAN for favors.

The Convention adjourns.

W. G. ROBERTSON, Sec'y. M. G. LOFTON, President.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION WITH THEIR POST-OFFICES.

D. O. Baird, - - -	Coalfire,	Pickens	County,	Alabama.
R. B. Wilkins, - -	Reform,	"	"	"
H. B. Chappelle, - -	Carrollton,	"	"	"
J. D. Hamner,* - -	"	"	"	"
F. M. Walker,* - -	"	"	"	"
H. A. Pearson,* - -	"	"	"	"
G. M. Lyles, - - -	Beard's,	"	"	"
J. S. Wooten, - -	"	"	"	"
J. H. Curry, - - -	Pickensville,	"	"	"
S. Hildreth, - - -	"	"	"	"
J. M. Land, - - -	"	"	"	"
J. P. Lee, - - -	"	"	"	"
M. G. Lofton, - -	Garden,	"	"	"
J. L. Ray, - - -	Hickman,	Tuskaloosa	Co.,	"
J. A. Mitchell, - -	Sipsey Turnpike,		"	"
J. C. Foster, - - -	Foster's,	Tuskaloosa	"	"
J. H. M. Anders, - -	Romulus,	"	"	"
Henry Hitt,* - -	"	"	"	"
David Levell,* - -	"	"	"	"
J. A. Estes,* - - -				
J. S. Shirley, - -	Raleigh,	Pickens	"	"
M. L. Jones,* - - -	Stafford,	"	"	"
J. J. Robertson.* - -	Gentry,	Lamar	"	"
J. R. Goodman,* - -	"	"	"	"
S. T. Coleman,* - -	"	"	"	"
J. G. Thornton, - -	Union,	Greene	county,	Alabama.

Ordained Ministers, - - - - - - -	16
Licentiates,* - - - - - - - - -	10